The Wesleyan Methodist

Marion, Indiana, October 4, 1961

Evangelism Issue

Joy in Heaven

Luke 15:7

MAN'S GREAT MISSION is to bring peace to earth and joy to heaven.

Joy in heaven is much more important than joy in the heart. Joy in the heart can become a selfish interest. Joy in heaven is always unselfish.

Joy in the heart is a spiritual pleasure. Joy comes to the newborn Christian first in celebration of spiritual sonship, and second as a pledge of heavenly joys to come.

Joy in heaven results from spiritual passion. Joy is not produced in heaven because of those who are already Christians, but because of one sinner that repenteth.

Jesus explains in Luke 15 why *joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.* The shepherd who knew that ninety-nine sheep were safe could not rest until he sought and found the one lost sheep. Coming home with the sheep, the shepherd exclaimed, *Rejoice with me for I have found my sheep which was lost.* I have wondered if Jesus, the Good Shepherd, makes a similar announcement in heaven when a lost sinner is saved.

When the prodigal son came home, sought long and earnestly by his father's prayers and tears, a feast was prepared in his honor. All at home—save one—rejoiced. It was their evening of joy.

The elder brother did not like feasts, particulary this one that honored a dishonorable son. There was no joy in his heart. But he had never done a thing to recover his lost brother. He prided himself on his own uprightness. Self-satisfied Christians are joyless Christians. They neither seek the lost nor rejoice at their return. The self-satisfied want the Father's house all to themselves.

But heaven was intended for many more than are now on the way. What are we doing to recover the lost? Are we doing anything to produce joy in heaven? Or are we having too good a time enjoying ourselves to be put to any inconvenience in seeking and winning the lost?

Am I consecrated to the cause of bringing joy in heaven? It requires only the conversion of one sinner to produce that joy.

George E. Failing

Editorials

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NOV 15 '61

How Large Should a Church Be?

THE PROPER SIZE of a church is determined by its mission.

We need both larger churches and smaller ones. Larger and stronger churches are certainly required. They offer a wider and more obvious testimony to the community they serve. They are able to bear a heavier share of financial support.

Larger churches, such as the Antioch church must have been, can send out their own missionaries. Such a church becomes a home base for operations through a large surrounding area. Large churches are designed to be mother churches, and when they cease to function as such they lose much of their purpose and importance.

In some places a small church can accomplish the larger mission. Some people feel at home only in a smaller church, with its atmosphere of informal cordiality. Only in smaller churches are there opportunities to put some Christians to work. The larger congregation could not use them.

In the smaller churches it often happens that more souls are saved per member. It often happens that from our smaller churches come the large percentage of our Christian workers, pastors, missionaries.

It is not possible to determine in advance how large or small a church should be, in terms of membership. At any given point, a church could well examine itself to determine whether it is large enough or small enough to accomplish its mission. Some need to be smaller. Let them divide into smaller congregations and serve God and the community better. Some need to grow in number. Let them set themselves to the task of increase, thus becoming strategic centers of strength and inspiration.—*George E. Failing*

Introducing Our Artist

I HOPE you have already noticed the new design for the title of our magazine, appearing at the top of page one. This is the work of the recently employed staff artist of The Wesley Press, Miss Mary Lou Asbell, who also should be credited with several pieces of art currently appearing in THE WESLEYAN METHODIST.

Miss Asbell is a devoted Christian who feels that this work represents a challenging opportunity to serve God and the Church. A member of College Wesleyan Methodist Church (Marion, Indiana), Miss Asbell graduated from Houghton College where she received intensive fine arts training under the Ortlips. She also took a major in calligraphy and design at Siena Heights College, Adrian, Michigan. She served as art supervisor in the public schools of New York State and taught one year in Malone College.

All departments of the Church now have available on location the services of a skilled commercial artist.

Miss Asbell is one of the several score of thoroughly devoted servants of Christ investing their best talents to serve the Church at its nerve center—World Headquarters.—*George E. Failing*

Sparks for Soul Winners

- WE NEED to encourage the "Look-Out" committee, but let us be sure we have a wide-awake "Go-Out" committee.
- Some men can smell heresy anywhere in the county, but they cannot detect an unconverted man who works by their side.
- Passionless efforts cut no ice; they are as useless as a baby's hand against Niagara.
- The level of your devotion determines the level of your usefulness as a soul winner.
- Says Rev. Lionel Fletcher: "If a man is not certain that God lives, that sin is real, that Christ saves, he had better be a self-respecting stone-cracker than an apologetic propounder of hesitating suggestions which are as stone to a hungry multitude."
- Our prayers are only as powerful as our lives. Our devotion reaches no further than our determination.
- Spiritual discernment is necessary for soul winners and it is a gift from the Father to man. Spiritual discernment will give insight, guidance, and an advantage that the world cannot understand.
- A shop for fishing equipment had this sign, "Bait sold here suitable for fish in these waters." The soul winner must know the man and the bait to use if he is to reach him for God.
- Merely living in the slums and showing the people how to keep house and behave themselves socially will fall far short of fulfilling the Master's command, "Make disciples of all nations."
- The only way to reach the masses is to go where they are, get close to them and show them Jesus Christ, the Friend and Burden-Bearer.
- The unused talent, tied up in the pious aloofness of twentieth-century culture, is hindering the Church of Jesus Christ today more than all the combined opposition of materialism and communism.
- Let all desiring to be soul winners learn that soul winning is not tied to coarseness and boldness, is not wedded to rudeness. It should be observed that gentleness of touch, refinement and earnestness of spirit, and nobility of effort harmonize with the most Christ-like character.
- There is great power in personal witnessing. A successful witness tells not only of a beginning experience—transforming and exhilarating—but of a day by day, month after month satisfaction with the joy of the indwelling Christ. Tell this humbly, reverently, and others will grow hungry.—*Oliver G. Wilson*

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I Was Reading...

by the Editor

● the text of Senate Joint Resolution 107. The resolution designates the fourth Sunday in September of each year as "Interfaith Day." The resolution states that America was founded on the twin bases of freedom of thought and conscience, and separation of church and state, and that on this foundation of religious freedom there has risen a great structure with diversity and plurality of religious faiths. It is declared that Congress desires to encourage the principle of voluntary cooperation for the common good and calls upon the President of the United States to issue annually a proclamation calling on the people of the United States to observe such a day and urging participation of all Americans and all religious groups in the United States, regardless of sect or creed, to participate in the observance of such a day to the extent and by such means as they may deem appropriate.

● that anti-Catholic laws in Great Britain may be on the way out if action of a liberal party in Surrey gains support. Local members at Guilford, England, have urged repeal of laws which presently forbid a Catholic to become king or to be regent or to hold the post of Lord Chancellor of the House of Lords.

● the observation that "the lie detector is taking the place of the moral conscience in American industry." It is known that about $2 billion worth of goods and money are stolen by industrial employees each year. Recent surveys indicate that 65% of all employees who handle money steal, at least a little, and that 85% of all employees who handle merchandise steal.

● the text of a "Certificate of Perpetual Stock" issued in 1851 and signed by Lucius C. Matlack, Agent. The text of the certificate reads as follows; "S. Phinney, the bearer, having invested in the book concern of the Wesleyan Methodist Connection of America at New York the sum of $20, to remain perpetually as stock in said book concern, is entitled to a copy of 'The True Wesleyan' yearly, in perpetuity, or any other weekly paper that may be hereafter published by said book concern. This certificate is transferable." The copy of this interesting document was forwarded to me by Dr. Frieda Gillette of Houghton, New York.

● in Uniform Crime Reports for 1960 released by the FBI on July 24, 1961, that on the average two full-time policemen on duty for each 1000 inhabitants are required to maintain order in our American cities. The ratio is less in the smaller cities and reaches up to 2.5 policemen per 1000 inhabitants in cities over 250,000.

● that almost 50 million students are expected to enroll in the Nation's public and private schools, from kindergarten through college, during the 1961-62 school year, representing a 1.4 million increase over enrollment during the previous school year. Colleges and universities expect an increase of 300,000 students, to report a new record of 4.3 million students.

A HESITANT PASTOR

L. Guy Nees
Los Angeles, California

"PASTOR, I think we ought to go back across the street and try that house again," said Brother Elwood Munger as we were about to get into our car.

The crudely written sign had warned: No Peddlers, No Agents, No Jehovah Witnesses, No Anything Else. Baby Asleep, Do Not Disturb.

The sign was so weather-worn and old that the baby must have had sleeping sickness if still asleep.

Earlier that morning Brother Munger had said to me; "Pastor, I'll go with you and get you a family." We started out cruising around in the neighborhood near our church looking for "signs" of children—tykes, bikes, and trikes, or any little playthings and indications that there were children in the home. We saw this place and noticed several "signs," so decided to stop.

As we stepped up on the unpainted porch of a rather modest home, we heard the sound of a vacuum sweeper and quickly noticed the forbidding announcement. I hastily retreated to one foot on the lowest step and the other on the sidewalk, ready to leave at the first threat, while Brother Munger knocked lightly on the door. Not arousing anyone, we went across the street to some other calls and then started to get into our car to drive away when Brother Munger suggested we make this return visit.

I must admit my own reluctance in the matter. It seemed to me that the best we could hope for was a courteous "No" and that we had a good chance of antagonizing the people. But I didn't want to show my feelings nor "throw cold water" on the project, so I "trailed" along and once again took my favorite place of quick escape on the bottom step.

Now there was no sound of the vacuum sweeper—only that of a small child at play. For all we knew the baby was still asleep. Brother Munger gingerly rapped on the door and in just a moment a little boy about four of five years of age looked out from behind the locked screen. "Is your mommy home?" was the polite question. Turning around, the little fellow unceremoniously yelled out, "Mom, there's a man at the door."

In just a few moments a lady, presumably in her thirties, with quite a severe appearance, stretched her head around the door and demanded, "Yes, what do you want?" I stood nervously at my position, poised, ready for flight at the first shot. Brother Munger, undisturbed, started his low-pressure appeal. "Good morning. We have nothing to sell; we don't want to come in; we don't want to bother you, just want to leave a little announcement and be on our way." The tension eased a little—I breathed once again as the lady, now with a trace of humanity in her voice, asked, "What announcement?"

As she moved around the inside door a little and reached for the latch on the screen door, Brother Munger extended one of our special Sunday school announcements and continued with his words concerning the nice church just a few blocks away. By now my courage was rising. I regained my composure and stepped up on the porch, with both feet, and was ready to join in the invitation.

Soon the lady was out on the porch with us, asking about the program, finding out about the Sunday school and our special day.

"What age children do you take at your church?"

"Oh, we take them most any age," was my enthusiastic response. "We

Reprinted from Herald of Holiness

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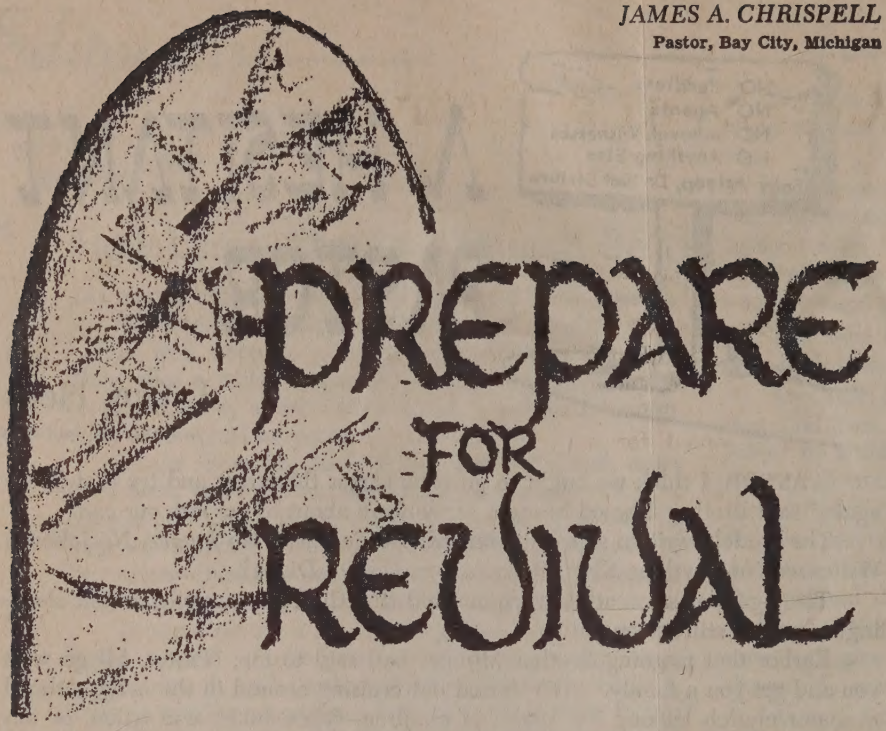
JAMES A. CHRISPELL
Pastor, Bay City, Michigan



DURING a recent war a phrase was born that expressed the feeling of helplessness and despair as victory was lost because of inadequate preparation and facilities—"too little, and too late."

Lives were lost, a nation's cause was placed in jeopardy, and an entire army felt the dejection of lost morale. There was "too little, and [it was] too late." What a difference adequate preparation before the battle could have made.

In like manner, many an evangelist has left the Lord's battlefield of a revival meeting, feeling the despair of defeat, seeing the loss of hope in the church, and sensing that men could have been saved had it not been for the "too little, and too late" response of those who ordered the battle.

Many meetings have to close just when men are starting to move Godward, when interest is beginning to develop. God was just starting to make His Presence felt when the time alotted for the meeting was over.

Times have changed and we face the day of tight schedules, monetary impossibilities, and seasonal programs that have literally forced the long protracted meeting out of the practice of the church. This does not mean that we cannot have revival; it simply means that we cannot expect revival to develop in the time alotted for the meeting. It means that those who order the battle must take the responsibility of a preparation that will assure victory.

The laws that govern God's giving of revival haven't changed, but because the times have changed these laws will have to be geared into action before the arrival of the called evangelist. God still answers prayer; He still honors confession; He still acknowledges humility. But if we wait until the actual meeting to put these into practice we have "too little, and too late" in proportion to the need of the battle. These practices should precede the meeting until a mountain of prayer, a host of confessions, and an atmosphere of humbleness indicate readiness for the battle. Responsibility for this must rest on the pastor and the church, and we should face it. Victory or defeat depends on us.

The pastor, because of his position, is the key man of the church. As a shepherd he must lead in order that the sheep may follow. In contemplating revival he must recognize that he is not only the key man in the campaign, but also the main channel through which revival must come.

The pastor's heart and his sermons, his anticipation and enthusiasm, are transmitted to the church. His anticipation would make the date of the campaign a real goal toward which to work. Sermon preparation with this in mind should be easy. There should be some definite preaching on the doctrines of the Church. Especially emphasized should be the doctrine of holiness. God has singularly blessed where this has been done. Messages on Perfect Love, The Fullness of The Spirit, Complete Consecration, The Challenge of Holy Living, The Joy of Abandonment to the Whole Will of God, The Glory of His Presence, The Blessing of Real Communion—these and others of like nature will bring the saints into a deeper challenge of faith and living, and will promote the prayer, confessions, and humbling necessary for a visitation of revival.

This type of preaching will also acquaint the visitor with the message of the church and will prepare the way for the ministry of the evangelist. It is a sad truism that in some of our churches the evangelistic ministry is so foreign to the Sunday morning group that attendance actually drops during evangelistic meetings.

The prayer meeting is the ideal place to ready a church for revival. In the closeness of a special type of fellowship that only a prayer meeting possesses is the place for the informal offering of prayer requests, confessions of spiritual needs, seasons of humbling before God. By directing the service toward the goal of revival, prayer lists can be read, names of the spiritually needy can be mentioned, seasons of special prayer for them can be made, and a sense of urgency and desperation for souls will follow. Here, as in the pulpit, the pastor will have to take the lead.

Though we all realize that heart preparation for the meeting is the greatest need, physical preparation cannot be neglected. Advertising of the time and the workers should take place along with the heart preparation. Bulletin announcements and comments should start six weeks before the actual services. A special letter on church stationery to the friends of the church, and even to the membership, is desirable. The calling of the pastor should be pointing to revival. The backslider, the weak Christian, the indifferent Sunday-school scholar who seldom stays for church, all should be contacted before the actual meeting begins. Interest in people before revival often leads to their help during the revival. Public advertising of the meeting should be the climax of the work done ahead of time. Radio, press, or cards should only be considered an announcement of time by a church that is ready and anxious for revival.

Not less than six weeks should be spent in earnest effort to promote the climactic meeting. The Sunday-school superintendent, the teachers, the departmental heads, the youth president, the missionary president—all should be enlisted in special prayer effort. Each should be willing to face the responsibility of his position as a leader in the revival. These should perhaps all meet together first with the pastor and then set times for the groups they represent to pray. Teachers could and should

(*Page* 13, *please*)

You Can Start a Revival

A. B. EARLE

A REVIVAL of religion, like a fire, must begin somewhere: "Behold, how great a matter a little fire kindleth!"

A fire often begins with a little match, and works its way through the combustible material about it until it has swept over a wide region. A great fire in Portland originated with a firecracker. So a work of grace often commences with a single Christian—never with the whole church. As soon as that one Christian is filled with the Holy Spirit, he goes after others, to lead them to join him in efforts for a revival. Jesus fulfills His promise, "Lo, I am with you, and others are soon moved and melted and the work begins to widen.

So that whoever would promote a revival of religion should begin with his own heart, and pray, and confess, and believe, until he feels his heart all subdued and melted by the Holy Spirit—until his love to Christ is glowing, fervid, burning—until he finds himself groaning over the lost condition of men, and, like Jesus, being in an agony, prays more earnestly.

Then, when his heart is in this state, let him get a few, if he cannot many, to join him in special prayer for the outpouring of the Spirit. Let that little company hold on in united, persistent prayer, "nothing wavering," until the windows of heaven are opened.

The disciples at Jerusalem continued in prayer about ten days, before they received the promised power from on high. It does not appear that the meeting, with so many ministers in attendance, attracted much attention, until the disciples were fully anointed and filled with the Spirit.

They could have accomplished but little had they preached and labored without this preparation; but as soon as it was received, the multitudes were drawn to the place in great numbers, and were confounded when they saw the power that rested on those Galileans. A new power attended their preaching. This work commenced with those believers, and spread with great rapidity all over the country.

So it must be with all who would labor successfully in leading souls to Christ. They must tarry at Jesus' feet until they have power with God, then they will have power with men. The gift there received will be with them wherever they go, diffusing His sweet and holy influence, and God's work will be revived, and sinners converted.

I have observed, for nearly forty years past, that the secret of success in promoting revivals of religion is in having our own hearts filled with the Holy Spirit.

It is not enough for those of us who preach, that our sermons be able, sound, and well delivered, or that we preach what are sometimes called revival sermons, and that we also visit and converse with men about their souls' interest. It is not enough that the church be aroused and go to work actively for a revival. All this can be done and but few souls be saved. Nothing can be a substitute for real "power from on high." No amount of study or talent, no effort, however untiring, can take the place of the fullness of Christ's love. "It is not by might, nor by power [human], but by my Spirit, saith the Lord."

I have known ministers to preach, and their churches to unite with them, day after day, for weeks together, for a revival, and yet very little to be accomplished.

The failure was not because the Spirit was unwilling to work with them and bless their efforts, nor because a continued meeting is not of divine appointment, but because they had not the needed power with God.

I am often invited to assist pastors and churches in a series of meetings, with a view of gathering in the multitudes "who are unreached by the ordinary means of grace." Important as it is to reach this class, I have never found any way of doing so, or of reaching the unconverted in the regular congregations, until Christians were filled with the Spirit, and humbled in the dust in agonizing prayer.

The multitudes flock to the house of God, when Christ's children enjoy the fullness of his love, and no more complaint is heard about small congregations, and little interest in the subject of religion. For this reason, it is usually quite as well to commence a series of meetings with a small assembly, and in unpleasant weather; since, under such circumstances, the church—at least some portion of it—will be more likely to get fully into the work, and have power with God, than when the congregations are crowded, and the surroundings more promising.

So clear has this point been to my own mind for years, I have said to the pastors and churches with whom I have been called to labor, that, if there was not a revival of religion, I should not complain of the church, but take the blame mostly to myself, believing that if I am right and have power with God, others will feel that power, and sinners will be converted: there will be a revival.

Let me say, then, to pastors and to the churches: If you believe the glory of God demands a revival in your midst, and you desire to be instrumental in advancing the work and bringing sinners to the Saviour, first see that your own hearts are throughly melted and subdued, under a deep sense of the condition of lost men, and that you are filled with the Spirit and constrained by the love of Christ. Then get a few, if you cannot get more, to meet with you, and pray with and for one another, until, like those who prayed with Peter and John, you are all filled with the Holy Spirit. Then expect a powerful revival of religion. Barnabas was "a good man, and full of the Holy Spirit and of faith," and, as a result, "much people was added unto the Lord." Do not seek to produce an undue excitement in the community, neither be afraid of as much interest as was manifest among the people on the day of Pentecost.

In your prayer meetings have a definite object in view. If you desire an immediate out-pouring of the Spirit, ask God for that; if the fullness of His love in your hearts, let that be the burden of your prayer; if the conversion of a friend, agonize for that; whatever you desire, look for it at once. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." If you would have a great blessing, ask for it in faith, in Jesus' name. The Father has nothing too great or good to give for his Son's sake. Jesus is the pledge of all that Infinite Love can bestow, or that we can receive.

From the book, BRINGING IN SHEAVES, published by James H. Earle of Boston in 1871.

The Trash Man Witnessed To Me

VIRGIL A. MITCHELL

Executive Secretary, Church Extension and Evangelism

SOME DAYS ago a stranger, observing considerable trash in our yard as a result of an intensive home remodeling job, stopped at our house, inquiring if he could haul away this trash. He was told that it was planned to wait until the job of remodeling was completed but that when ready he would be given an opportunity to make an offer for this job.

The trash man whom we shall call John, thanked me very graciously. He then inquired if I knew a prominent business man in the city, whom I shall call Mr. Jones. "Yes," I replied, "I am acquainted with him." John answered, "If you desire any references you can contact Mr. Jones."

From this point John told me a most interesting story, using it as a springboard to give his witness to me.

John told me that Mr. Jones employed him to "look after things" around his premises, turned the key to his house over to him and went on an extended vacation. Upon Mr. Jones' return he inquired of John how he made out. John recounted for my benefit the testimony he gave to Mr. Jones. I purposely concealed the fact that I was a minister and tried to appear disinterested, but it did not deter him. He then directed his witness to me. Some moments later when I revealed my identity he was a little embarrassed but rejoiced with me when I commended him for demonstrating the love of Christ in seeking to share with others the good news of salvation.

True Marks of a Good Witness

I was thrilled to meet this stranger who was so anxious to speak a word for Christ. It was apparent that John possessed the marks of a true witness.

He knew Christ. The glow of his countenance, the warmth of his message, the unction upon his life, and the certainty with which he spoke was convincing. He recounted the course of his life before and after his conversion. I could not doubt his claims to a transformed life. To him the new birth was real, and not a profession. He was not reciting a theory nor glibly talking about something he guessed, hoped, or had been told would satisfy the inner-longings of his heart. It was not second-hand knowledge. He knew whereof he spoke!

He told what he knew. He seized his opportunity to tell a stranger about Christ. He turned the conversation from his own business to the main business of a Christian—witnessing to others. He did not wait for an opening, but rather tactfully made an opening. He was driving over town looking for trash to haul, but spent considerable time talking about spiritual interests.

His witness was replete with incidents of what Christ had done for him. Over and over he would say, "That's what Christ has done for me." He was not well versed in theology. In fact, I doubt that he could have set forth the theological dogmas of his church. The one thing he did know was Christ and this he delighted to tell.

His "English" was poor. He had to drop out of school at the end of the sixth grade to care for a widowed mother. He could hardly read at the time of his conversion. He was without training in elocution. He was not adept at speech making. However, he knew how to talk about his favorite subject—Christ. His knowledge of Christ, and his desire to tell, made him a good witness.

He quoted the Bible to drive home his message. His grasp of the Scriptures was unique considering his educational disadvantages. He both quoted and misquoted the Word. However, he rather skillfully used the Word of God to strengthen his witness.

He conducted himself in such a way that people believed what he said. His life before conversion was steeped in sin. His conduct was vile and his habits defiling. He could truly sing, "What a wonderful change in my life has been wrought since Jesus came into my heart!" This change was noticed in the plant where he worked. His boss, his fellow workers, his family, and his friends were affected by it. Seeing the change and observing the difference made others desire to find the secret that he had discovered.

John told me that his pastor stated there were six families present in the Sunday morning service (the day prior to his talking to me) as a result of his life and witnessing ministry. Functions of character witnesses in our courts are well known. Integrity is an essential quality of a good witness whether it be in court or whether it be for Christ.

Observations

No doubt, John's witness would have been more effective had he used better grammar, been better versed in theology and been better able to quote and apply the Scriptures. However, he did the best he could with what he had. I was so impressed with his genuine love for others and his consuming passion to share his great joy with others that I overlooked these weaknesses.

I concluded that it is better to give a witness and misquote Scriptures because of a lack of Bible knowledge than it is to know the Scriptures and fail to witness and thus not quote Scriptures at all. It is better to "butcher the king's English" in witnessing than to be able to speak correctly but not witness.

Theology is important but so is witnessing! Theological correctness does not guarantee a passion for souls. And conversely, dedication to soul-winning does not prove theological correctness.

One does not have to be schooled in theology, trained in colleges, universities, or seminaries to be an effective witness. Tell what you know; share what you have; help others to enjoy what you have experienced!

"Go tell" was the message on the morning of the resurrection. "Go tell" is the message of every person who experiences the spiritual resurrection of passing from death to life; who is translated from the kingdom of Satan to the kingdom of Christ.

If the trash man could witness so effectively to me, everyone of us can and should witness to others. Have you witnessed to anyone today about Christ?

The Master's Method

JOHN J. HUNTER
Rapid City, South Dakota

THE FIRST recorded word of Jesus' ministry was "repent." This was His initial *message*, and is followed immediately by a record of His *method*.

Just one verse, Matthew 4:17, is devoted to describing Jesus' opening message while the next five are devoted to a description of His method.

These five verses describe an incredible scene: the Christ, the Son of the Living God, the Creator of heaven and earth, deliberately walked down to the seashore apparently for the sole purpose of a personal interview with two sunburned fishermen whom He immediately called to follow Him, then proceeded on to another identical appointment. The result of these personal interviews was that Peter, Andrew, James, and John were thus ushered into their role of discipleship. Mark 1: 15-20 gives us an identical account, underscoring the same opening message and describing with the same detail this personal-interview method with which Jesus opened His ministry.

In Matthew, chapters 5–7, the preaching ministry of Jesus is given definite emphasis and spreads before us the masterpiece of the world's greatest preacher. This will likely be challenged by no one. However, the emphasis of the Master's method immediately following appears to be quite generally overlooked and, I am afraid, by many deliberately ignored, by others even opposed.

In Matthew, chapters 8 and 9, are set before us no less than ten specific instances where Jesus dealt with individuals which, with the above instances from Matthew 4, ought to be enough to underscore for all time the fact that personal evangelism is New Testament evangelism. The following quotation from *Sunday School Evangelism* by A. S. London is significant.

> Jesus used several types of evangelism. But one of the most successful methods was that of the "individual" method. There is no greater way to reach men than by the individual approach. Out of forty characters who came to Christ as recorded in the New Testament, thirty-four of them were brought by friends. Out of more than fifty millions of church people in our country today, seventy-five per cent of them had no interest in the church until invited by a friend.

About fourteen of our own twenty years in pastoral labors witnessed many heartaches and burdens due to the fact that it seemed almost impossible to obtain anything like a satisfactory response to a call for personal visitation workers. It did not occur to us until later that our own failure to provide training and preparation for this important work was probably the greatest cause for lack of participation.

One of the great assets of our Church that we are failing to invest for the Lord is the large number of altar workers who are capable of pointing seekers to the Lord and who are glad to pray with seekers until they have obtained victory. This asset we are happy to use if someone will come to our altars. But the vision of investing it for the Master out on the "highways" (Matt. 22:9), "street corners" (Phillips), out in the homes where the urgent needs are, is rare to find. The world is knocking at our doors with their wares as are many rapidly advancing religious "isms," but we are so slow to go to theirs as Jesus explicitly instructed. "The children of this world are in their generation wiser than the children of light" (Luke 16:8).

A strong emphasis upon prayer is a great asset to any church and a most essential one, but when our prayer pattern comes to be an exact reversal of the instructions Jesus gave us simply because we find it so much easier and more convenient, it would seem it was time for us to apply the Master's messages on repentance (see Luke 13 and Revelation 2, 3) to ourselves. All too generally across our Church we are crediting ourselves with carrying out the great commission by praying desperately that the Lord will move upon the hearts of people and send them in.

Do we dare take a close look at Jesus' instruction upon this point again? "Pray ye therefore the Lord of the harvest, that he will *send forth laborers* into the harvest" (Matt. 9:38). These words of instruction were given immediately following a whole series of personal interviews in the ministry of Jesus—interviews into which it appears He deliberately led His disciples that they might take note of His methods. Down into the city center he had led them, stopping at the "receipt of custom." To pay their taxes? No, but to lead the tax collector into the kingdom (Matt. 9:9). Part of the same journey witnessed Jesus' personal ministry to the woman with the issue of blood (Matt. 9:20); the healing of the two blind men while the whole procession waited (Matt. 9:27); and His personal concern for a man possessed of a devil (Matt. 9:32).

In the great revival in Samaria God moved upon the hearts of thousands (Acts 8:5), and Philip was God's spokesman for the occasion, but so important in God's plan was the need of a personal contact in bringing a particular man into the kingdom that the Lord directed Philip to leave the scene of a mighty revival and journey into the wilderness to intercept the chariot of the Ethiopian eunuch (Acts 8:26). It is a wonderful thing to find a man reading God's Word, but if we follow through and inquire if they are finding their way to God by such reading, many would probably reply as did the eunuch, "How can I except some man should guide me?"

So important in God's plan was a personal message to a needy man that Paul and Silas were permitted to suffer physical abuse and be cast into prison in order that the Philippian jailor might be led to the Lord (Acts 16:23). When this man was brought to Jesus his household likewise was brought into the kingdom. This is generally the case and is therefore the key to our best approach to any home!

Hungry hearts and needy souls are waiting for you and for me to come. Many of them are much more interested in our coming than we are in going. Many, many more of them would be coming as we want them to if we were doing more of the going that Jesus has bidden us do.

WHY JOIN THE CHURCH

Harold K Sheets
General Superintendent

THE PERSON who has decided to become a member of the church has made an extremely important spiritual decision. The church is built by God. It is the direct product of the life and teachings of Jesus Christ. He is the foundation of the church. It is natural, therefore, that all who personally accept Jesus Christ as Saviour and Lord also accept fellowship in His church. In fact there is an inborn pull toward this fellowship. To be identified with Christ, therefore, is to be identified with His church.

A Christian cannot be casual or indifferent about this. The New Testament leaves no room for a "take it or leave it" attitude concerning the Church of Jesus Christ. When St. Paul was arrested by Jesus Christ in his zeal to destroy the early church he was confronted with the question, "Why persecutest thou me?" To neglect the church is to neglect Him. To oppose the church is to oppose Him. To persecute the church is to persecute Jesus Christ. On the other hand, to give one's finest and best to the church is to be unreservedly on God's side.

All those who come into the family of God by spiritual birth are sometimes referred to as *The Church.* In this spiritual sense there is indeed a mystical fellowship of the redeemed both in heaven and in earth. We are not here concerned, however, with that invisible church. We are here concerned with the visible New Testament Church. Since the church functions in a material world with people of flesh and blood, using ordinances, sacraments, gifts and callings of God, it becomes an organization and must function as such in the world. Christian people, therefore, accept the privileges and the responsibilities of the church on earth by choice and by outward identity just as they personally receive Jesus Christ into their lives by choice.

The church then is made up of people—people who though redeemed, are yet human and therefore not free from faults. It follows that the church is not free from faults. Yet with all of her faults the church is the greatest institution in the world.

Who wants to live in a community where there are no churches? Selfish business men who denounce the church and refuse to support it, still insist on living in communities where there are thriving, active churches. Why? Because the church lays the foundation upon which business can be transacted safely and profitably; because there is less crime, less vandalism, and fewer bad accounts in a Christian community.

The church raises the standard of living wherever it goes. The church gives meaning to such terms as "home," "mother," "sympathy," "mercy," and "fellowship." One needs but to remember frontier days or to consider heathen countries to observe the low plane of living before the church came.

The church is the mother of learning. The increasing high plane of literacy in the world must be traced to the emphasis which the church has placed upon enlightenment.

It has always been the church which has led the way in alleviating suffering and pain. Even today many hospitals are under the control of religious organizations

The finer things of life have been made possible because the church has led the way. The church has inspired the best in art, painting, music, and literature across the centuries.

Where the church goes, moral and ethical conditions improve. When the church thrives, society is uplifted. When the church loses influence, moral conditions become deplorable. Honesty, truthfulness, purity, and regard for the sanctity of life have always been by-products of the church. Members of our military forces shot down over a South Sea island were relieved of their fear of man-eating savages when they saw the spire of a Christian church. The church does change communities and lift moral standards.

Finally, there is the spiritual contribution which the church makes to mankind. This is indeed the greatest. God in His wisdom has set the framework of the world's redemption within the church. The church therefore offers the remedy for sin, comfort for sorrow, and an immortal hope beyond the grave. Many people substitute lodges and service clubs for the church. Yet none of these could exist without the church. We cannot have the wonderful by-products of the Christian faith and discard Christianity itself. We may get by for a time but sooner or later the good things which surround our living will crumble away. The increase of crime, the threat to home life, the staggering consumption of alcohol, and the general relaxing of moral disciplines indicate that our own nation today is sharply feeling the effect of such a neglect of God and the church.

I appeal to you, therefore, to put God first. Identify yourself fully with Jesus Christ and with His church. By covenants and vows and tangible dedication of time, talent, money, life, and influence, stand with the visible church in your own community. Find the church nearest to what you believe the Bible teaches and throw your life whole-heartedly into its work. Establish the right influence before your children and your neighbors by your own active participation in the church. Remember that this must be the church where actual people meet together to be joined to each other in mutual fellowship, labor and love.

No able-bodied Christian can discharge his New Testament obligation to the church by turning the radio or TV button to a religious program or by simply taking in the big meeting once a year. If the Christian faith is preserved in America it will be preserved in local congregations such as you help to make up in your town or your community. And when you go, take along your capacity to love and

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Idle Christians are neither happy nor hardy.

B. C. COCHRANE
Fredericton, New Brunswick

After the Revival?

"THEY CONTINUED steadfastly." This is the very significant statement concerning the Day-of-Pentecost converts to Christianity. The special signs and sounds of that epochal event had faded out. The great crowds had dispersed. Many had reverted to the way of life that they had been following before the descent of the Holy Spirit.

But what of those who had been "pricked in their hearts," who had inquired of Peter and the rest of the apostles, "Men and brethren, what shall we do?" What of those who "gladly received the word," were baptized and the same day added to the body of believers? "They continued steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers."

When the revival campaign is over, "the singing and the shouting dies, the evangelists and the singers depart" (apologies to Kipling), the pastor and people of the local church are left with the great responsibility of caring for new-born babes in Christ, counseling those who have accepted the challenge of the sanctified life, and combining the life resources of all the believers toward harmonious and effective Christian service.

It is disheartening to the pastor and people who bear concern for the work of God, and disparaging to the cause of Christ, when evangelistic campaigns produce the appearance of revival with many seekers at the altar and many professions of faith, only to be followed by an anti-climactic turning back by many or all the new "converts."

Is this unhappy state of affairs to be charged to shallowness and emotionalism on the part of the special workers, or with the seekers themselves? Perhaps at times, but certainly not always. A superficial ministry is likely to produce weak converts, and half-heartedness in repentance will result in spiritual instability.

To guard against such undesirable results, it should be the concern and purpose of those arranging for revival campaigns and directing the services of such special efforts, to engage conscientious, consecrated evangelists, and encourage seekers toward thorough surrender and commitment to Christ.

Assuming the revival has come to a local church, and that the converts are genuinely born again of the Spirit of God, and moved by sincere desire to be strong and useful Christians, what is needed to make them spiritually stable and to integrate them into the life of the church to the increase of the body of Christ? What is their need, and how can we prepare ourselves to minister helpfully to them and thus perpetuate the revival that gave them birth?

The blessed state of the Church immediately following Pentecost is described in Acts 2: 42-47. The new believers "continued steadfastly" with the apostles.

"They continued . . . in the apostles' doctrine," or as J. B. Phillips translates the passage, "They continued steadily learning the teaching of the apostles." Here are new converts eager to know the truth, and enlightened experienced teachers devoted to the task of instructing them.

Healthy spiritual babes will cry for spiritual milk: hardy spiritual adults will call for spiritual meat. Blessed indeed is the church which has an "apostle" who gives himself ardently and diligently to the task of preparing wholesome, nourishing spiritual food for those who hunger and thirst after righteousness.

Paul describes this type of pastor as a "good minister of Jesus Christ, nourished up in the words of faith and good doctrine." The ministry of pure doctrinal truth, faithfully preached and clearly expounded, will establish believers, making them strong in experience and steadfast in faith.

"They continued . . . in the apostles' fellowship," or in the language of the New English Bible, "they met constantly to share the common life." Following the example of their seniors in Christian experience, they regularly turned aside from the associations and atmosphere of the world, and sought the soul-inspiring faith-renewing communion of those of like precious faith.

Such spiritual fellowship is vitally necessary to growth in grace and perseverance in Christian living. The church that has allowed its prayer meeting to go into decline or out of existence, whose services are lacking the warmth and inspiration that new believers crave, has miserably failed in its mission.

When the apostles met for fellowship, "the place was shaken where they were assembled together" by divine visitations of power and glory; "gladness and singleness of heart" was the joyous experience of those present; and "heaven bent low their souls to greet" as their voices were raised in spontaneous and fervent praise to the Lord who had redeemed them.

"They continued . . . in the breaking of bread, and in prayers." The breaking of bread and prayers represent the services and ordinances of the early church. The new converts were welcomed as active participants in the regular church program. They were given opportunity to serve in its activities. The apostles wisely provided opportunities and outlets for the fervor and zeal of those who had so recently united with them. And in the privileges and pursuits of Christian service the young believers grew strong.

Idle Christians are neither happy nor hardy. Everyone in the church needs some responsibility, and when wisdom and love direct pastor and people to provide service for those who are new members or adherents, the demands of such service will contribute largely toward the spiritual depth and stability of the person called to serve.

Continuing revivals is our great need. Conservation of spiritual gains is our high objective. The work of preparing for and promoting soul-saving efforts is extremely important and must be managed with care and prayer, but pursuant to the campaign itself, there is follow-up work to be done which, if neglected or carelessly regarded, will spell defeat and disaster for us. The Holy Spirit is moving, let us move with Him.

The Soul Winner is not a Reformer but an Informer.

Leading a Soul to Christ

ORVAL C. BUTCHER
Pastor, Skyline Wesleyan Methodist Church, Lemon Grove, California

THE MYSTERY of a soul being changed by the grace of God from sin and guilt to purity and peace is most profound. For God it is a simple divine act, but to finite man it is an utter impossibility. Yet it happens, and those who have been instruments in leading souls to the experience of salvation stand in awe at the mighty power of God.

There are no secret formulas for leading a soul to Christ, but there are some laws established by God which must be observed. These basic laws are as irrevocable as those which govern our universe, and are ever operative. This should give the most common Christian courage to believe he can and must lead souls to Jesus.

The Law of Love. The power of the Gospel is love. The Bible tells us God is love. Rising from this absolute attribute flows all of salvation's plan. A soul can only be led to Christ as through a human instrument he sees this Divine law in practice. "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). The irresistible force which absolutely disarms the sinner is the essence of divine love.

The world has no adequate substitute for this. Our hope of leading a soul to Jesus lies in this fathomless truth of loving them. This does not make us one-sided and mealy-mouthed in presenting God's provision for deliverance as well as His judgment against sin. True love will weep while it warns. The soul winner is not a reformer but an informer. He promotes no selfish cause. The love of Christ within him makes him present the Divine cause; love opens the door. Love that wins must reflect God's highest expression of love, Calvary.

The Law of the Spirit's Drawing. "No man can come to me, except the Father which has sent me draw him" (John 6:44). The soul winner is simply a witness of the power of God and the destiny of the sinner. He is not able to convince a man of sin nor to convince him of his need for salvation. Logic, training, personality may be used of God but let us never feel that these are in themselves adequate to force a soul to decision. Conviction of sin and hope for salvation is wrought only by the Spirit of God. True, many have made "decisions" because of these human pressures, but such decisions do not bring new birth, and ultimately end in confusion. There is danger in a superficial "believe-ism" that does not rise from a soul crying out, "What must I do to be saved?", but rather gives intellectual assent which will soon lead to disappointment and discouragement.

The Law of Prevailing Prayer. Souls are won by interceding before God. We do not discount personal work for God must have a mouthpiece, but prevailing prayer is the channel for power. The Bible is clear that it is God's will that every man should be saved. It likewise is clear as to praying in God's will. "This is the confidence that we have in Him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:14-15). The law of prevailing prayer will not be broken.

The Law of Repentance and Conversion. There is no easy way for a soul to take sides against himself and sin, and yield unto Jesus. He has no way of knowing the peace and joy of redemption until he abandons himself to it, thus his blinded heart clings to the cravings of his depraved nature. In order for a person to enter into the place of soul rest, there must be the Godly sorrow for sin and a willingness to confess his sinful state. Repentance means a turning away from all known sin. In leading a soul to Christ, never neglect to present this truth. Do not, however, feel it within the soul winner's prerogative to inform the sinner of all the things of which he must personally repent. The Spirit has held this for Himself. As a hungry heart inquires, we must do our best to guide him through God's Word with proof texts for every interpretation we have of the demands of the Gospel.

Confession should be made to God and only to man where man has been wronged. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Further confession should be made of faith in Christ as Saviour. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9).

The Law of the Word. There must be no substitute, such as emotion, assuming tradition, works of righteousness, for the confidence and assurance which is found in God's Word. Every soul must have a Scriptural foundation for his profession of faith. "When ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe" (I Thess. 2:13). So-called religious experiences are absolutely superficial unless the believer has established his faith in what God's Holy Word says regarding his salvation. You cannot lead a soul to Christ without the authority of the Word of God. Every Christian must possess a working knowledge of the Bible if he expects to be successful in soul winning.

The Law of Faith. This law is set into operation when the seeker meets conditions according to God's Word. Appropriating faith "is the substance of things hoped for." Allow no substitute such as emotion, reform, determination, etc. to supplant assurance. A soul will know he is saved when he truly believes. "He that believeth on the Son of God hath the witness in himself" (I John 5:10).

The Law of Commission and Conservation. All believers are chosen to lead souls to Christ. In addition to this each has a responsibility to aid them to continue in the faith. "I have chosen you, and ordained you, that you would go and bring forth fruit, and that your fruit should remain" (John 15:16).

Christian, rejoice in the miraculous. *Lead souls to Christ!*

Dear Editor...

"The Flight From Work"

Just a word of appreciation for your timely and sensible editorial entitled, "The Flight from Work." America needs to be alerted to the dangerous trends of our befuddled 20th century. Appreciate the once-fold of your paper also. The paper is more readable.

LEONARD MARTZ
EUB PASTOR

Safer In the Church

Your article "It's Safer in the Church" helped me and came at the time I needed it. Thanks.

I was backslidden until September of 1960; God has helped me physically and spiritually since I found His mercy one more time. It seems a weight has lifted and I'm learning each week something new.

We do appreciate and are thankful for a spiritual minister, too.

RUTH M. LORD
CONNER, MONTANA

Freedom Riders

I like your paper very much; without it we would not know what is going on as pertains to the religious world. I think that the stand you have taken on the "Freedom Riders" is right. Many of the preachers of today are little more than social workers and what they do shouldn't be taken seriously.

If integration is forced upon the South before they are ready for it, it will only mean the lowering of moral standards and a step backward for all concerned. If everyone were born-again Christians, it would be far different.

MRS. JR. T. HORIE
BRIGHTON, COLORADO

Have We No Dateline?

I was so impressed with your editorial of August 9 entitled "Have We No Dateline?"

It is my opinion, and I believe that of some others, that world tension's very severe; according to the accounts of the Book of Daniel and the Book of Revelation this tension is surely at its peak. As to when this Dateline is or who has it, I believe God only knows. It seems of interest to me that a certain part of the revelation was left sealed. Are we now realizing what was sealed? To those who are unprepared for Christ's coming, events as they now stand should be rather ominous and foreboding.

LOWELL UEBELE, JR.

Lesson for October 22

Paul Goes with the Gospel

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Acts 13:1-12; II Corinthians 10: 15, 16.

Golden Text: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. Romans 10:15.

M Paul Goes With the Gospel. Acts 13:1-16; II Corinthians 10:15, 16.
T Paul Begins a Sermon. Acts 13:16-25.
W Paul Ends a Sermon. Acts 13:26-41.
T The Results of Paul's Sermon. Acts 13:42-44.
F Opposition to Paul's Preaching. Acts 13:45-52.
S Nature of Opposition. Matthew 10:16-23.
S Encouragement Under Opposition. Matthew 10:24-36.

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Why I Am a Wesleyan Methodist

ROBERT W. McINTYRE

Executive Secretary, Wesleyan Youth

When I was a teen-ager, The Wesleyan Methodist Church had something to offer me. She arrested my interest, captured my attention and challenged my urge for activity.

The Church's personalities impressed me. In my pastor, my conference president, my Wesleyan college professors and in church leaders I saw men who impressed me with their amazing combination of great kindness and unsurpassed spiritual strength.

She was the means of my conversion, cleansing, and call. God used the passion of her ministry and the prayers of her people to challenge me to yield my all to Him.

I believe her doctrines. I do not know where I could find a more complete or satisfactory summary of my own doctrinal convictions.

I am in accord with her principles. I know that a Church must have more than a published theological position—she must have certain guiding principles of action. With those of The Wesleyan Methodist Church I am in accord.

I like the orderly informality of her worship. My soul is not satisfied with the starchy stiffness of a ritualistic liturgy nor can it rest comfortably in the uncontrolled furor of a liberty-become-license atmosphere. The orderly pattern of a well planned service that is constantly subject to rearrangement by the Holy Spirit entirely satisfies me.

I appreciate the fellowship of her people—ministers and laymen. As a Wesleyan Methodist I am part of a group of people that is large enough to have denominational dignity and small enough to be a large family.

I believe in her institutions. Education, the care of orphans, the support of an evangelistic ministry to minority groups—these are things for which the Church is responsible. I am pleased that my Church is accepting these challenges.

I appreciate her outreach emphasis on missions, church extension and soul winning, coupled with an inreach emphasis on purity of heart and life and a maintenance of evident Christian distinctives. I have come to believe that the one cannot be separated from the other. I would not want to be part of a church that emphasized one to the neglect of the other.

She has given me opportunities of service. One of her local churches issued my first preacher's license. Two of her colleges assisted in my formal training. Through one of her conferences I was ordained and have received regular appointments for service. I appreciate the Church that has given me these opportunities.

Her system of lay and ministerial equality in the annual conference sessions appeals to my sense of fair play. I never see my lay and ministerial brethren pitted against each other, but I appreciate that were the issues drawn this way, the Church has foreseen the possibility and has devised representation that is fair to all.

I am encouraged when she regularly makes a critical self analysis, confesses what she sees and attempts to make improvement. Annually by conferences and every four years on the general level there is a self-examination time of reporting, followed by earnest seeking of the Lord's face and constructive efforts to improve her progress toward her divinely determimed goal.

Although I am sometimes disappointed in my Church, it is probably because I know her better than I know any other. I have no assurance that I would not be more disappointed elsewhere. The grass may be greener on the other side of the fence, but usually it only looks that way.

Religious News

Italy Clergy Discuss Church Union

ROME, Italy (EP)—Protestant, Catholic and Orthodox clergy representatives met recently at the Orizzonti Seminary here to discuss the Vatican Council called by Pope John XXIII for the union of the churches.

A German Jesuit present said: "We Catholics have to make some concessions, admitting that Protestants and those of the Orthodox faith are good Christians. . . . There exists an attitude that is not in agreement with the official position that the head of the Catholic Church has taken. . . . I have seen some publications that represent the Protestants as wolves and vipers. It is necessary to do away with such thinking, which offends them."

A Russian Orthodox layman said: "In Russia there are two Orthodox Churches—the official one, presided over by the Patriarch of Moscow, Alexis, and the secret one, which is not seen but which exists in a very powerful form. It is not that the first has colored the dogma, but it is adapting itself more and more to the Communistic government, since the government controls even in the prayers that are to be said. The secret Church does not follow the Patriarch of Moscow, because since the Russian State purposes to exterminate all the churches of the world, we cannot accept any Soviet recognition."

An Italian Protestant layman said: "One of the many difficulties in the problem of union is the question of spiritual leadership. In case of union where would the authority of the United Christian Church lie? Might it be the papacy in the course of political-religious power that we have been seeing since the Middle Ages?"

World Vision To Sponsor All-Central America Pastors' Conference

SAN JOSE, Costa Rica (EP)—Approximately 1,500 evangelical ministers from seven countries are expected to attend an all-Central American Pastors' Conference in Guatemala, January 22-27, 1962. Sponsored by World Vision, Inc., the program is coordinated by the Latin America Mission.

The Rev. Juan M. Isais of the LAM, in charge of arrangements and promotion, reports that enrollment is running so high that the site originally selected for the Conference had to be set aside in favor of the spacious national Industrial Exposition Park in Guatemala City.

Pastor delegates from Mexico, El Salvador, Honduras, Nicaragua, Costa Rica, Panama as well as Guatemala have registered for the five-day Conference.

Fishers of Men, Inc., Merges with CBMCI

CHICAGO (EP)—On August 17, during the Fishers of Men National Convention at Toccoa, Ga., the group voted unanimously to merge with Christian Business Men's Committee International, according to a joint announcement by FOM President Ted DeMoss and CBMCI Executive Secretary T. E. McCully.

The Fishers of Men, begun as Billy Sunday Clubs in 1918 in the South, have been known by several different names during their 43-year tenure. The present name was adopted in 1950. The combined groups now will be known as Christian Business Men's Committee International.

"This is a real step forward," McCully said, "for it is bringing together men of evangelical faith who have a like passion for witnessing to their fellow men. It could well help to bring about revival throughout the country."

Alfred R. Jackson, attorney of Williamsport, Pa., is 1961 chairman of CBMCI. He will preside at the 24th annual convention of the organization, October 18-22, in Montreal, when scores of former FOM members are expected to attend. Chattanooga, Tenn. is the first FOM club to complete its affiliation process and become an integral part of CBMCI.

"Our first purpose in merging is a very simple one, "DeMoss stated. "It is that we might win more men to Christ than we have in the past. We believe that every member of Fishers of Men wants to be used by the Lord as we go forward for Christ."

Dr. J. P. McCallie, formerly FOM assistant to the president, Chattanooga, Tenn., declared that "we are rejoicing in the prospective renewed activity and increase of groups in number and size."

252,500 Hear Graham in First Two Weeks of Phila. Crusade

PHILADELPHIA, Pa. (EP)—Approximately 17,000 people gathered in Convention Hall here August 20, to hear Evangelist Billy Graham on the opening night of his month-long Philadelphia Crusade.

In his opening message, Graham outlined a three-point program to wake up the American people, frighten their enemies, and encourage those living under communism.

First, he advocated that the United Nations General Assembly should find out why thousands of refugees have fled from East Germany; second, Graham said that President Kennedy should spell out in no uncertain terms that we will not retreat, compromise or appease anywhere in the world . . . and finally that President Kennedy should call for a Day of Prayer during which "all but the most necessary business and commerce should be asked to close down."

Aggregate attendance half-way through the four-week Crusade totalled 252,500, with 5,731 inquirers.

Sept. 8 through 10 would find the Crusade meeting in Connie Mack Stadium in Philadelphia and the final week in 102,000-seat Philadelphia Stadium where attendance records are expected to be broken.

A communique from Minneapolis shows that more than half of the 6,678 persons who recorded "decisions for Christ" in Billy Graham's Upper Midwest Crusade in July, were "first-timers" in making any kind of religious commitment. And nearly half of all the inquirers were teen-agers.

POAU Urges No U.S. Scholarships for Ministerial Students

WASHINGTON, D.C. (EP)—An amendment which would make clergy trainees ineligible for federal scholarships was suggested here by Dr. C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church on Labor and Public Welfare.

"Scholarships for such students should be specifically ruled out," said Mr. Lowell, "since it is not in the province of government to finance training of ministers and priests."

His statement was directed to S. 1241, a bill which would authorize scholarships for undergraduate study in "public and other non-profit institutions of higher education" and would set up a loan program for building construction at such schools.

Senate Passes Interfaith Day Bill

WASHINGTON, D. C. (EP)—A joint resolution which would declare the fourth Sunday of September to be Interfaith Day was passed unanimously by the Senate and sent to the House.

The President would be authorized to issue a proclamation annually calling on the people of the United States to observe the day and "urging the participation . . . of all religious groups in the United States, regardless of sect or creed, in the observance of such day to the extent and by such means as they may deem appropriate."

Sen. Kenneth B. Keating (Rep.-N.Y.,) sponsor of the resolution, said that in New York and several other states the fourth Sunday of September is observed as Interfaith Day.

"The designation of a National Interfaith Day would encourage the mutual understanding of all the people of our country and would serve further to call attention of the rest of the world to the principles on which our nation was formed," he said.

Chicago Catholic Physicians Organize Guild

CHICAGO (EP)—Roman Catholic doctors here have organized to seek spiritual improvement in their lives and to resolve moral problems in their practices.

The Catholic Physicians Guild of Chicago, with a membership of 100, has elected Dr. George C. Blaha, medical director of Cook County Hospital, as interim president.

Formed with the approval of Albert Cardinal Meyer, Archbishop of Chicago, the guild is seeking membership from among approximately 2,000 Catholic physicians and surgeons of the Catholic archdiocese.

Assemblies of God Strengthen Doctrinal Statement

PORTLAND, Ore. (EP)—The Assemblies of God, at its 29th biennial convention here, revised its Statement of Fundamental Truths for the first time since it was adopted originally in 1916, in an effort to strengthen the denomination's basic doctrinal position. The doctrine of the Deity of Christ, which was mentioned only briefly in the original statement, was stated in greater detail in the revised document. The denomination reaffirmed the position it took 45 years ago on every phase of doctrine, including salvation, divine healing, the Baptism with the Holy Ghost, sanctification, the inspiration of the Scriptures, the resurrection of the dead, the millennial reign of Christ, and the final judgment. At some points the wording was changed to make the meaning clearer, but the delegates were unanimous in their decision to stand on the position taken by their denomination's founders.

There were 4,388 delegates registered for the convention which drew audiences as high as 7,000 nightly and on Sunday afternoon. Rev. Thomas F. Zimmerman, who was re-elected general superintendent by an overwhelming majority on the nominating ballot, announced a ten-year program to

double the number of churches and membership. The goal is to establish more than 8,000 churches and win half a million new members in the U. S. by 1971.

Wheaton Students Aid Missionaries During Summer

WHEATON, Ill. (EP)—For the fourth summer, Wheaton College (Ill.) has sent a group of student volunteers abroad to spend their summer on the mission field assisting missionaries in any way possible. They call their "Peace Corps" program the Summer Student Missionary Project. It is sponsored by the campus Foreign Missions Fellowship.

This summer 12 students were selected from among the applicants. Shortly after final examinations ended for the spring semester, the summer missionaries were on their way to Alaska, British Columbia, Panama, Mexico, Nicaragua and Ecuador.

Burma Welcomes Buddhism as State Religion

RANGOON, Burma (EP)—Burma's government marked the establishment of Buddhism as the state religion here by remitting the death sentences of 98 convicts to life imprisonment. The U Nu regime also reduced the sentences of many other prisoners.

Meanwhile, delegations of non-Buddhists who had protested the recognition of Buddhism as the state religion, were refused admission to register their opposition to Premier U Nu.

The government announced that all protests against the state religion had been dismissed.

Much of the opposition before passage of the law came from the Burma Christian Council—made up of Baptists, Methodists and Anglicans—and from Muslims and Animists

U Nu on several occasions had told non-Buddhist groups that their religious rights would be protected under the new law. His remarks were not convincing, according to Christian spokesmen in Burma.

Not Fear, But Faith

When I was a teen-ager a friend and I went ice skating at a lake near his home. This was my first experience on the ice. There was one particular section of the ice that was unusually smooth and clear. I still remember the uneasiness that was mine when we ventured out over that spot. The ice was at least a foot thick, strong enough to hold a much greater weight than mine, but I felt more comfortable where I could not see the water below.

Many times in life we would step forth more confidently if we could not see the "water" below. Perhaps this was the difficulty of the father who prayed to Jesus concerning the healing of his son, "Lord, I believe; help thou mine unbelief" (Mark 9: 24). He knew that Jesus was able to meet his need but the problems hindered his complete exercise of faith. We know what Jesus can do, but are we willing to cast aside our fears and doubts and step out on the promises of faith?

We are surrounded by materialism; we are inclined to trust in the things that can be seen. The spiritual things are in reality the stronger. Step out on faith. Believe the promises of God. He cannot fail. He will not fail.—*Harold W. Boyce, pastor*

Fowlerton (Ind.) Church Bulletin

Why Join the Church

(*from page* 8)

to be loved, to forgive and to be forgiven, to give and to receive, to minister rather than to be ministered unto, to demonstrate that divine love which is shed abroad by the Holy Ghost, and you will find in the humble setting of the local church fellowship some of the highest spiritual experiences life can possibly offer you.

Under God we seek to make the Wesleyan Methodist Church just such a church. We do not work alone but God has given Wesleyan Methodists work to do in His vineyard. There are open places of fellowship and service waiting all along the line. Wesleyan Methodist churches welcome you. If you do not have such a church in your community perhaps you would like to help start one. May we help to direct you to the Wesleyan Methodist church nearest your home? Again I appeal to you to make a full heart alignment with Jesus Christ and then throw your whole life's devotion, in spirit and in truth, into the work of His Church.

A Hesitant Pastor

(*from page* 3)

have classes for everybody."

"Well," she said, "we have not lived here long. Not even long enough to clean the place up and paint or anything. [I guess she hadn't even put up that sign.] I have this little boy and a girl that is in school. Yes, they will come—in fact, I'll bring them. It won't be necessary to send a car for us—I have a car and we'll make it fine."

And they came—not only that Sunday, but they are still coming, one of the most faithful families from our outreach program.

As we drove away, Brother Munger said to me, "See how easy it is?" I sighed deeply and replied, "Yah, real easy."

That week our church folks found over eight hundred "star families" (any family or person who agrees to visit our Sunday school sometime) within a radius of not over three miles from this downtown city church. The following Sunday we doubled our previous year's average attendance.

Best of all, many of these new families have found the Lord and many others are coming to our services regularly.

Our wonderful "car pastors" and visitors, are the greatest demonstration of lay activity and success I have ever had as a pastor.

New people can be reached, even if the pastor is a bit jittery at times!

Prepare for Revival

(*from page* 4)

take a few moments to pray for revival at the start of their class periods, prayer lists could be handed out and visitation programs worked. It has been proven over and over again that people already attending the church make up most of the converts during revival.

It is very effective to have the superintendent, during assembly time, tell of a conversion—Moody, Wesley, Jerry McCauley, or another—and then announce the coming meeting and have prayer for it. The ladies could take the spirit of the revival into their monthly meetings making them a time of special prayer and visitation in new homes. The youth of the church have often sparked revival, and their potential of prayer power is willingly given if they are properly challenged through their chosen leadership. Given initiative, their praying and singing and zeal will often swing the battle for God.

One of the finest and most effective means of decisive preparation is the prayer pledge card. This, however, will lose its effectiveness unless the described preaching and praying and calling have preceded its use. The prayer pledge card contains four statements: a pledge to pray fifteen minutes a day for the meeting, a pledge to walk in the light as God gives it, a pledge to attend each service unless providentially hindered, and a pledge to invite at least three others to the services. These cards are to be signed and handed back to the pastor. The writer has been furnishing these free during his eight years of general evangelism.

There is no easy road to revival, but there is a road. It is laborious or glorious, depending on the individual. To the passionate heart, time and means are only worth while when they culminate in the salvation of the lost. To such, the road to revival is challenging and glamorous, and the supreme catastrophe would be to be found with "too little—too late."

Church News

Detroit—Site of 1961 Sunday School Convention, Oct. 11 - 13

October 11 is Denominational Day at the National Sunday School Convention in Detroit. The First Wesleyan Methodist Church will host the Wesleyan Methodist Convention at 13600 Wyoming Avenue.

The Day is packed full of Sunday-school information and inspiration especially for Wesleyan Methodists. Starting at 9 a.m. each event will present a phase of Sunday-school work that can bring new life and growth to your Sunday school. Each 45-minute session will bring you pertinent information from your Department of Sunday Schools, with time for informal discussion and sharing of ideas. Through this exchange of Sunday-school know-how you will find that there are ways of making your Sunday school effective, because you will hear how it is actually being done.

The sessions will close at 4:15 p.m., allowing time for registration at the NSSA Convention at Cobo Hall before the evening message by Jack Wyrtzen, director of the Word of Life Fellowship in New York. You will be interested to know that there is a direct route from the church to Cobo Hall. We hope to see you in Detroit on October 11.

WESLEYAN DENOMINATIONAL DAY PROGRAM
October 11, 1961

First Wesleyan Methodist Church
13600 Wyoming Avenue, Detroit 38
Telephone: TE 4-8484
Host Pastor - The Reverend George A. Huff

9:00- 9:15	Devotions
9:15-10:00	Administration and Organization (Illustrated Talk)
10:00-10:45	Teacher Training (Filmstrip)
10:45-11:30	New Senior Youth Quarterly (Skit)
11:30-12:00	Fire Safety (Fire Drill)
12:00- 1:30	Luncheon Fellowship
1:30-2:00	Pandamonium in the Classroom (Puppet Presentation)
2:00-2:45	Christian Youth Crusaders (Visualized)
2:45- 3:30	Extension Department (Discuscussion)
3:30-4:15	Sitting with the Publisher

Nebraska Conference

The Nebraska Conference followed a new pattern of procedure in its eighteenth annual meeting and carried on the conference session and camp program concurrently, beginning on a Saturday and continuing over two Sundays. By careful planning and by expediting the business sessions, they found time for two camp meeting services, a young people's meeting, and a business session each day.

The first Sabbath brought the denominational address in the morning, the conference sermon by Rev. William Dyer in the afternoon, and the opening service of the camp meeting in the evening. Rev. and Mrs. Don Polston and the Denominational Representative served as camp workers. Many expressed themselves that this session was one of the best of their annual gatherings.

The election returned most of the former officers. The increase in amount of funds raised for the work of the Lord was gratifying. The deep spiritual tone of the services and sessions was thrilling. The interest and enthusiasm concerning church extension and missions was far above the average.

The budget assessment of the conference is one of the highest in the denomination, but it was accepted as a challenge rather than a burden. The people, by their sacrificial giving, assured success for the church extension project in Omaha.

The Sunday schools of the conference, under the leadership of Rev. Melvin Grosenbach, wrote an impressive record during the past year.

The Woman's Missionary Society reported one new organization and $4,550 in receipts. The W.M.S. accepted the Omaha building payments as one of its projects for the coming year. It also accepted the task of providing funds for a missionary chapel to be built on the campground.

President Knapp presented the needs and plans of Miltonvale College. Miss Leora Strope, R.N., Nebraska's missionary to Haiti, brought the message in a missionary rally held in the afternoon of the closing Sunday.

Wesleyan Youth reported two new organizations, a twenty-five per cent gain in membership, and the fact that they won in the Five-point Achievement Plan of the Miltonvale Area.

The Nebraska Conference has a large task, efficient leadership, an extended vision, a spirit of sacrifice, a will to work, and faith in God. These provide for them assurance of sucess during the coming year.—*R. D. Reisdorph, General Superintendent*

Miltonvale College Sees 10.7% Enrollment Gain

A total of 185 students registered for study in the various departments at Miltonvale (Kans.) Wesleyan College during the enrollment period, August 31 - September 2. This figure represents a 10.7% increase over last year's totals at the close of enrollment days. This is the third year in succession in which the college has registered such an increase.

A breakdown of enrollment figures by departments reveals that 99 were registered in the Junior College Department, 14 in the Theological Department, 67 in the High School Department, and 5 were enrolled as "special" students.

According to Dean E. Stanley Banker, late registrations will probably bring the total enrollment to about 190.

Stoneboro Camp Meeting

Showers of spiritual blessing fell upon the crowd in attendance at the annual encampment at Stoneboro, Pennsylvania, August 15–24. Under the able, spirit-anointed ministries of Dr. C. E. Cowan, Rev. S. D. Herron, and Rev. D. P. Denton, hearts were convicted, enlightened, and gladdened. Many of the services were crowned with large altar services as both young and old sought the Lord. The morning Bible studies by Dr. Dale Yocum on the theme of "Conforming to Christ" were heart warming and instructive. Greatly aiding the services was the ministry of Rev. and Mrs. James Hane, Camp Song Evangelists, which evidenced the Spirit's direction.

Stoneboro is a family camp. This is evidenced by the large number of complete families who reside on the grounds during the encampment. As a consequence, the Camp Board has a well-planned program to meet the needs of the children and the young people. Rev. George Sundstrom was the engaged evangelist for the Youth Services at the Youth Tabernacle and Mrs. Dorothy Larson with a corps of assistants had charge of the Children's Work

As in other years, this encampment was a camp of prayer. Under the leadership of Rev. H. E. Robertson, Sr., large numbers gathered for the early morning prayer meeting about the tabernacle altar at six o'clock. These were occasions of mingled tears, agonizing hearts, and outbursts of joy. In addition, each evening following the service groups gathered to pray through the night. At all hours, day and night, prayer was wont to be made over the grounds at Stoneboro. Without question this spirit of prayer which prevailed on the grounds produced the seriousness, solemnity, and reverence which was noted about the camp.—*F. E. Mansell*

Silver Lake Camp

It was indeed a privilege to serve as one of the evangelists, and to work with Rev. J. S. A. Spearman and the good people of Canada during the days of the conference camp at Silver Lake, Ontario. The camp got off to a good start on the first Sunday night, and manifestations of the Holy Spirit were felt in every service.

Many were those who sought about the altar during the camp, in the day as well as evening services. It was rewarding to see how wonderfully God came and met their heart needs.

A warm free spirit constantly pervaded the atmosphere of the beautiful campgrounds. A healthy spirit of fellowship and unity prevails among the brethren of the Canada conference.

Greater and more fruitful days lay ahead for Silver Lake Camp. Our prayers and interest are with them as they prepare for greater harvests.—*H. Blain West*

66th Wedding Anniversary

The Wesleyan Methodist joins many friends in congratulating Rev. and Mrs. Charles S. Rennells of Comstock Park, Michigan, on the occasion of their 66th wedding anniversary, observed on October 2. Brother Rennells was ordained in 1897 and has served in many pastorates and positions of trust in the Michigan Conference. He also is responsible for setting up the Wesleyan Historical Collection at the University of Michigan, one of the best of such collections. Cards of greeting and congratulations may yet be mailed to them at 3715 West River Drive, Comstock Park, Michigan.

Changes of Address

Mail to Rev. Joe C. Sawyer should now be addressed: 706 East Cherokee, Enid, Oklahoma.

All mail, first class or parcel post, for the Buck Creek Mission in North Carolina should be sent to Miss Gertrude Farmer, Glenville, North Carolina. Ship express to Sylvia, North Carolina.

Wisconsin on Merger

The following motion with regard to merger was passed by the Wisconsin Conference

without a dissenting vote at its recent annual session.

"That we as the Wisconsin Conference go on record as favoring merger with the Free Methodist, Pilgrim Holiness, or any other groups of like precious faith and that our local congregations be given an opportunity to express themselves with regard to any merger moves."

Contacts in Washington D. C.

Rev. Michael A. Terifay writes that he would be glad to contact any friends, relatives, or Wesleyans living in the Washington, D. C., area. He is pastor of our church there and would appreciate a word from you if you have contacts you would like made in the interest of souls and the building up of God's kingdom on earth. His address: 3024 Massachusetts Avenue, S. E., Washington 19, D. C.

Rev. R. Wesley Pryor Called Home

R. Wesley Pryor was born in Isanti County, Minnesota, December 21, 1878. When about ten years old he moved with his parents, John R. and Elizabeth Jobes Pryor, to Maple Grove Township near Osseo.

He was married to Mary Agnes Chapman on December 19, 1900. To this union were born three sons and four daughters. One daughter died in infancy. Soon after his marriage he was converted to Christ in a Methodist church.

A successful farmer for ten years, Mr. Pryor allowed the cares of this world and the deceitfulness of riches to crowd out his love for Christ. But he was wonderfully reclaimed in 1911 and answered God's call to preach the Gospel.

In preparation, he studied at University Park, Iowa, where he graduated in 1915 as valedictorian of his class. He then spent time in mission work and evangelistic meetings in Minnesota, South Dakota, and Wisconsin.

In 1917 he joined the Iowa Conference of the Wesleyan Methodist Church. He was pastor at Hoover, Howardville, Charles City, South Troy, Bennezette, Wyanette, Independence, Fayette, Zumbrota. He was conference evangelist two years, conference president four years, and served thirty-four years on the Conference Board of Trustees.

After completing forty years of ministry in the Church, Mr. Pryor was invited by Pastor Rhoades to Roslyn Park Church. Here he served faithfully as class leader and as a Sunday-school teacher until a few months ago.

During his hospital days he showed a firmness of purpose and a glorious confidence in Christ. Mr. Pryor was quietly called Home September 8, 1961 in Minneapolis, Minnesota.—*Donald D. Calhoun, pastor*

General Evangelists

This listing of General Evangelists will appear the first issue of each quarter.

ARMSTRONG—C. I. and Wife (Missionary Evangelism, 401 Maxey St., Wilmore, Ky.
BANKER—Floyd, 2814 So. Nebr. St., Marion, Ind.
BLOOM—M. Catherine and Martha, Rt. 6, Spartanburg, S. C.
CARTER—Charles W. and Wife, 4306 S. Wigger St., Marion, Ind.
CHAPMAN—Howard H., West Chazy, N. Y.
CLARK—H. F., 914 Elm Ave. W., Wasceca, Minn.
DAY—Clair, Houghton, New York.
DeWEERD—James A., Box 267, Pennville, Ind.
DORSEY—John, Rt. 5, Chillicothe, Ohio
FOSSIT—D. W., 927 Parkway Dr., Louisville 17, Ky.
HANLEY—(Mrs.) Irene, 5711 Westmoreland, East St. Louis, Ill.
HANSEN—Mrs. Eunice (Irvine), Box 283, Leesbury, Ind.
HAWTHORN—George, 3088 Wadsworth Rd., Barberton, Ohio
HILL—J. Paul, 1031 Homestead Dr., Salem, Va.
JOHNSON—Harry L. and Wife, Gillingham, Wis.
KENDALL—Stanley, 1411 Berry Blvd., Louisville 15, Ky.
KEY—Uen, R. 2, Central, S. C.
KIELTY—Henry, 66 Glendale Ave., Ottawa, Ont. Can.
KNOX—Willard F., 735 W. 3rd St., Anderson, Ind.
LAMB—Wm. J., Rt. 5, Box 515, Traverse City, Mich.
LANDREY—J. L. (Missionary Evangelist) 4311 62nd Street, Sacramento 20, Calif.
LELEAR—Henry W., 3 Washington St., Greenville, Pa.
LINTHICUM—R. G., 2703 Broadway, Hatboro, Pa.
MATHERLEE—D. R., 152 Larkins St., Findlay, O.
McALPINE—R. O., Rt. 5, Winston-Salem, N. C.
McFARLIN—William and Wife, Gen. Del., West Terre Haute, Ind.
McINTYRE—S. J., 3925 4th Ave. S., Billings, Mont.
McPHERSON—C. R., Damascus, Ohio
MOUTOUX—Wilfred and Wife, Box 203, Bridgeport, Ont., Can.
MYERS—Joseph H., 504 E. 14th. St., Bloomington, Ind.
OATES—W. A., 855 1/2 W. Lombard St., Baltimore 1, Md.
PHAUP—W. M., Asheboro Br., Box 66, Asheboro, N. C.
PHIPPS—Neal, Hot Springs, S. Dak.
POMMEREHN—Earl G., 153 N. Bayly Ave., Louisville 6, Ky.
ROBERTSON—H. E., Sr., Rt. 1, Franklin, Pa.
ROUNDS—Roger, R. 2, Kirkville, N. Y.
SMART—Marshall, 724 Daniels St., Toronto, Ohio
SMITH—Hugh S., 305 Burtner St., Greensboro, N. C.
STANLEY—Harry E., Gen. Del., Coshocton, Ohio
STARK—Price P., 3516 South Boots St., Marion, Ind.
STOESZ—Lowell, 2435 Harriet Ave. S., Minneapolis 6, Minn.
STONEBRAKER—D. M. and Wife, 73 E. Pike, Indiana, Pa.
SUNDSTROM—George and Wife, 1109 S. West St., Shelbyville, Ind.
SUSURAS—Nick, Box 38, Simla, Colo.
TRUEBLOOD—J. P., Hertford, N. C.
TURNER—H. H., 3019 S. Branson St., Marion, Ind.
UHLENDORFF—Lewis F., 4330 River Rd., N. W., Washington, D. C.
VANDERBUSH—Henry, Bushnell, S. Dak.
WALLACE—Robert W., Franklin, Pa.
WILCOX—Leslie D., 1809 Young St., Cincinnati 10, Ohio
WIREMAN—C. L., Intercession City, Fla.
YOUNG—W. C. and Wife, R. 1, Liberty, S. C.

Special Workers

ALLRED—Sam, Rt. 7, Box 269, Greensboro, N. C.
ANDERSON—Arthur C. and Wife, 302 S. Caldwell St., Brevard, N. C.
BAILY—Miss E. Virginia, 934 Hill Ave., Hillmont, Salem, Va.
CHESS—Donald. R. D. 3. Greenville. Pa.
DEGENKOLB—W. and Wife, Rt. 1, Swayzee, Ind.
GILES—Miss Ruth, Hillsdale, Pa.
HANE—James H. and Evangeline, 905 West York, Enid, Okla.
HEISER—David and Mildred. Rt. 2. Culver, Ind.
KNAPP—L. Kenneth and Wife, 4523 S. Harmon St., Marion, Ind.
YOUNG—Mrs. Golden L., 4523 South Harmon St., Marion, Ind.

Conference Appointments

NEBRASKA CONFERENCE

Conference Officers:
President—Charley A. Phipps
Vice President—Walter Steinkamp
Secretary—D. H. Rasmussen
Sunday School Secretary—William H. Dyer
Tithing Secretary—Melvin Winklemann
Treasurer—Neil Lancaster

Pastoral Appointments:
Atkinson—Elmore Blain
Eli—in hands of President
Gordon—Melvin H. Grosenbach
Grand Island—Ms. Alta Spear
Lincoln—Duane Lauber
Lynch—Glenn Dyer
Naponee—John Brady
Neligh—George and Wilma Francis
North Platte—B. D. Hunn
O'Neill—Mrs. Bernice Hubby
Page—Mrs. Mina Smith
Palmer—Carl H. Dooley
Plattsmouth—Dale D. Drown
Red Cloud—Wilbur Buckley
Scottsbluff—Fred W. Warrington, under direction of Church Extension and Evangelism
Sidney—John I. Neal, under direction of Church Extension and Evangelism
Spencer—Don Olmsted
Tryon—Melvin Winklemann
Venus—Dale Hornback
Wayne—Walter Steinkamp
Omaha—William H. Dyer, under direction of Church Extension and Evangelism
Niobrara—in hands of the Church Extension Evangelism Board

Other Appointments:
Missionary to Haiti—Ferdinand and Norah Whitthuhn, Leora Strope
Child Evangelism—Esther Grosenbach
American Sunday School Union—Delbert D. Dick
Elders on Reserve—Wendell Buttermore, Mrs. Katherine Drown, W. C. Hansen, E. E. Cummings

Superannuated Elder:
Leonard L. Chambers

ALABAMA CONFERENCE

Conference Officers:
President—V. O. Agan
Vice President—E. L. Shigley, Sr.
Secretary—Ponder Frederick
Sunday School Secretary—Leon G. Dean
Tithing Secretary—A. B. Elam
Treasurer—James Johnson

Pastoral Appointments:
Active—in hands of President
Ada Chapel—Edmond Crowe
Anniston, First—Jimmy Johnson
Anniston, Norwood—Roy Hayes
Bessemer—Jerry Hanson
Birmingham, First—E. T. Meacham
Brent—George B. Vernon
Cordova—Leon G. Dean
Columbus (Ga.)—E. N. Brush
East Lake—A. C. Clemens
Ensley—J. L. Davis
Friendship—M. A. Medders (supply)
Fairview—Roy White
Fort Payne—Aubrey Elam
Glencoe—F. M. Crowe
Golden Grove—in hands of President
Greensboro—M. G. Ross
Harpersville—in hands of President
Jasper—J. C. Hopper
Jemison (mission)—in hands of President
Mentone—Charles Barnes
Montgomery—Paul Brown
Mt. Carmel—G. H. Woods
Mt. Ivah—in hands of President
Mt. Zion—D. J. Gibbs
Nixon Chapel—V. W. Owens
Pell City—C. P. Frederick
Prattville—M. W. Medders
Selma—Fred T. Brazier
Springdale—in hands of President
Stanton—J. A. Treese
Sylacuaga—Billy Smith (supply)
Talladega, First—J. W. Vess
Talladege, North Street—George E. Davis
Tuscaloosa—in hands of President
Waycross—W. B. Hill
West Blockton—M. C. Glass
Tarrant—Gerald J. Bragg
Wesley Chapel—in hands of President

Other Appointments:
Conference President—V. O. Agan
General Evangelists—H. R. French, E. L. Shigley, Sr.
Deaconess—Mrs. H. R. French
Conference Evangelists—C. W. Hodge, Mrs. Maggie Speer, Prentiss Gardner, J. C. Wallace

Unstationed Elders:
Mrs. Maggie Speer

Superannuated Elders:
J. L. Averett, G. C. Frederick, Sr., M. A. Medders

Weddings

Cooper-Budde.—Miss Virginia Lois Budde, Ontario, Wis., and Mr. David Lee Cooper, Muncie, Ind., were united in marriage June 24, 1961, at the tabernacle on the Burr Wesleyan Methodist Campground. The ceremony was read by the bride's grandfather, Rev. I. J. Butcher, assisted by Rev. Wayne Tippey of Muncie. Mr. and Mrs. Cooper are students at Ball State College in Muncie.—I. J. Butcher

Young-Hart.—On Aug. 26, 1961, Miss Jean Kathryn Hart, daughter of Mr. and Mrs. Lawrence Hart of Traverse City, Mich., became the bride of Mr. Roger Louis Young of Dayton, Ohio. Officiating ministers were Rev. Frank E. Wilson, the bride's pastor, and Rev. Walter Friedly of Sherrodsville, Ohio. The couple will be at home at 248 Loretta Drive, Dayton, Ohio.—F. E. Wilson

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